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THE GUILDS OF THE CHURCH OF ROME.—A MEASURE FOR
ADVANCEMENT IN PROTESTANT COMMUNITIES.

We have occasionally called the attention of our readers to the quickened activity of the Romish Propaganda, and the success that in late years has attended and encouraged its efforts, especially in Protestant communities. We have taken this course from a sense of duty, regarding it as of the utmost importance to the interests of evangelical religion to keep its friends advised of the position and prospects of the adversary, if they could not be aroused at once to the employment of measures to arrest his progress, and to destroy his power for working evil. A clear apprehension of the true state of the case we have thought would do much, ultimately, to secure the needed action.

Although our views have been somewhat at variance with the views which have been popular in certain Protestant circles, they have been sustained by the numerous historic facts, and the statistics which we have submitted, bearing the impress of Protestant as well as of Roman Catholic authority. And we are gra-

tified to know that they are receiving attention, and changing the views of not a few of our citizens of various denominations in different parts of the land. Many who were formerly incredulous, have become confident believers. They now see that Rome has been constantly vigilant and active, while Protestants throughout the world have been over-confident as to their freedom from danger, and have unwisely omitted to use the means for their protection against an old and experienced and implacable enemy, and that she has now gained a strong position in the strongest holds of Protestantism, from which it will be extremely difficult to dislodge her. This, so far as it goes, is encouraging. It looks toward action of the right kind, and in the right direction; but still a suicidal apathy extensively prevails over vast multitudes of the Protestant world in regard to Romanism and its aggressions, and therefore, practically, there is but little to hinder the execution of the plans and the promotion of the interests of the Vatican among them

Hence, the now almost universally admitted progress that Rome is making, but which, in our judgment, could not have been made if Protestants had not, directly or indirectly, consented to or abetted it.

How long this state of things will be allowed to continue, and to what length the "mystery of iniquity" will be permitted to go to corrupt the true church and to bring afflictions upon her, we do not presume to say. It may be that God designs that his people shall yet pass through severer trials, inflicted by this veteran enemy, than any they have yet endured. We could earnestly pray, however, that this might not be so; yet the energy which Rome now almost everywhere displays—the success with which her efforts at propagation are crowned—the infatuation in respect to her which seems to have come over immense numbers of Protestants in various parts of the world, leading them, if not to favor, yet not to warn and guard the world against her sorceries and sins—seem to warrant the belief that the sufferings of the church, at the hand of mystical Babylon, are not yet ended. A great and terrible conflict with this enemy seems to await her, though she shall finally come out of it victorious.

But it is not our purpose now to discuss this topic. We desire rather to call attention to the CHANGED POLICY of Rome in regard to Protestant communities, as indicating her estimate of her own position among them just now, and also as furnishing an important and suggestive "sign of the times." Her policy in managing and promoting her interests in this country and in England, the two leading Protestant countries of the world, is greatly changed from its former char-

acter. The explanatory, apologetic, and defensive type which she at first, and for considerable time, employed, is by general consent, if not authority, laid aside. Time has been gained, preliminary arrangements are well-nigh completed, an ecclesiastical net-work of organizations has been spread, to a large extent, over the Protestant world. With the increase of time these organizations accumulate strength, and the purpose and plans of operation are daily brought more fully out to public observation, and are proclaimed in tones and language much more familiar to Italian, Austrian, or Spanish, than to English or American ears. *The policy is now, and is hereafter to be, aggressive.* Open, as well as other measures, are to be employed to put Romanism up; and, in process of time, to put Protestantism and evangelical religion down!

We have, then, at last reached the point where the friends and advocates of the Papacy in certain quarters, more openly than before, make arrangements to work against the whole Protestant community. We take note of it with feelings of sadness, for we can but regret to see men, who need the light and consolations of the Gospel as really and as much as their fellows, engage in efforts whose tendency is to remove the Gospel from them; and who at last, when they shall have involved others in trouble, are doomed to see their whole systems swept away into destruction; for the "man of sin" must perish, according to the clear and positive assertion of the Bible.

Among the agencies lately called into active operation in England, Scotland, and Ireland, for the *aggressive* movement of the Papacy, are

what are there called "the Guilds" of the church of Rome. They are Societies composed of young men. They are now attracting considerable attention, chiefly, perhaps, as the result of their own operations. Such agency, it can be seen, is capable of almost indefinite augmentation; and by the "rules" of their order, it is quite clear that conformity to them, if the Societies are largely multiplied, may effect much for the interests of the Vatican. An agency so simple, yet so effective, may find its way into this country, if it is not already here, and at work as in the countries named. And who shall say it is not here?

In noticing these "Societies" lately, the *Bulwark*, a valuable Protestant paper published in Edinburgh, Scotland, has furnished us with extracts from a small work printed for the use of one of the Guilds, showing the spirit and aims of the whole body, and also some of the "General and Special Rules" by which its members are to be governed.

For the satisfaction of our readers, we submit the following extracts from the *Bulwark*. We give first a selection from the "Address," which, in the work alluded to, precedes the Rules. The speaker says:

"In rendering the nation good Christians, (i. e. Roman Catholic,) however, and associating by the power of their common Catholicity into one great fraternity, we cannot be unconscious that great future results can legitimately be expected. An aggregation to our guilds is a guarantee to perseverance. Every brother has the eye of hundreds pursuing him, besides the particular vigilance of his own body. The wardens of each guild are bound to make monthly returns of the moral and material condition of those of whom they have charge—their attendance at confession, the oratory, etc., and thus every brother has a continual stimu-

lant to edifying perseverance in grace. Men are by these means fenced round with a sacred guardianship—invigorated by constant accession of virtue, and placed in a position between which and the Divine blessing there is nothing to interpose. But we expect more—we expect in time a public opinion for truth and virtue—an all-pervading, sound, indomitable (Roman) Catholic spirit."

"We believe that it is our duty to extend public opinion in favor of practical Catholicity, (i. e. Popery,) and to adopt such means as men employ to forward merely material ends. We think our designs far more high, holy, and important than any that can engage literary, political, or agricultural improvers, and that they therefore should command as much solicitude, thoughtfulness, earnestness, and labor. Nay, we really believe that we shall reach all the 'other things' by God's way much sooner than those who, as an American philosopher says, 'vote God out of the State'—and depend upon themselves.

"This 'public opinion,' in sustainment of true religious feeling, will have an extensive operation, and in almost every department of society. Individual Catholics and large classes, committees, juries and boards, corporations and legislatures, the whole state, social, political, commercial, and literary, must feel the influence of our ever-working, never-sleeping spirit of Catholic (Popish) truth and feeling, which will have the right and power to be reflected in every movement of the State.

"If some unhappily constituted minds seem rather to be patrons than disciples of the doctrine of Christ; if they assume to themselves the right of judging when they are ignorant, of censuring when they are absurd, and of differing when they are ignorant, absurd, and heretical; if there be a species of spurious respectability, pursued at the sacrifice of heaven and earth and common decency; if a heretical hue of soul, conversation, reading, and opinion, be weakly deemed by them intelligent, philosophical, and progressive, it is not very frequently because they are malicious or infi-

del, but *only because they are superficial, and therefore victims of their shallowness*, easily impressible, and wrought upon by their associations. Before the tide of a noble Catholic opinion, all these lighter bodies, that occasionally produce much inconvenience, would be rapidly swept away, and indeed, from their very lightness, would more effectively exhibit the direction and power of the current."

"A sound Catholic opinion—preaching Catholic principle, and inculcating and pursuing sound Catholic practice—would write the history of the Church in our hearts. We would glory in her great names—reverence her ministrations—study her privileges and her interests, and watch over her healthy vigor with jealous care. Knowing her mission of love and hope, and appreciating its importance to the present and future interests of society, we would vigilantly guard against every assault upon her liberty, and open every home and heart to her approach. Believing her to be the power of God—the mercy of God—the love of God—the will of God—GOD EMBODIED—we would view and estimate all deeds, difficulties, observances, and neglects—policy, diplomacy, and law, just as they affected HER; approve as they sustained, and discountenance as they opposed her reign, until we should have placed her in a position which revelation proclaims and history witnesses as her own—the *position of the ever-living and ever-suffering Savior of the world.* * * * * *

Let us ask, then, can we overrate the importance of a great public opinion in favor of the Church? These countless influences to which we have adverted, and many others which we have not named, are daily and hourly pronouncing on the Church. In any form of social being, public opinion must mould the prejudices or principles of the great majority of such individuals. From its nature it will insensibly sway them. From their own interests it will rule them where truth might be ineffectual. And hence to create, foster, extend, and render such an opinion supreme in this Catholic country, is the *guarantee of the practical free-*

dom of religion; and that the public resources shall be the servants of goodness, and justice, and truth."

"In view of such a noble mission as that to which they have adverted, the Council need not remark that every feeling but that of Catholicity must be subdued. The affairs of the politician, the affairs of commerce, social and trade affairs, have their own place, their own means, and their own objects. These may be very good or very bad, desirable or objectionable, but with them the 'YOUNG MEN'S SOCIETY' has *nothing to do*. We seek to save men's souls and to create a large Catholic organization. A Catholic heart, a generous, self-sacrificing Catholic spirit, is all we need, and all we can seek. Therefore, let the postulant be a man, and determined to be a good one, and we can ask no further question, and demand no other qualification.

"Let every brother feel convinced that the *most trivial infraction of discipline is an assault upon our existence*, and as he loves the Society, let him avoid violation of rule, and prevent it."

The *italics* in the foregoing extracts, except those in the last four lines, we have inserted, merely to call attention to the statements, and the spirit, and to save additional remark. We think that it is sufficient to submit the language. Its extreme character, and the unlovely spirit it betrays, will be readily seen and justly appreciated the moment the paragraphs are read. And every one, we think, will agree with us, that such utterances could be made only by those who cherished a deep dislike to the Protestant cause—a pure christianity—and, at the same time, believed that England and Scotland had given up much of their Protestantism, and contained very many secret if not open friends to Rome.

GENERAL AND SPECIAL RULES.

The following are among the General and Special Rules of the several

Guilds. They reveal very clearly the objects of the members. They go upon the ground that the public sentiment of the next generation depends on the instruction or prejudices given to the youth of the present time. If the youth now in obscurity, but destined to be persons of influence in a few years, can be prejudiced *against* Protestantism and *in favor* of Romanism, the former will be perhaps fatally crushed, and the latter gain the ascendancy. If the youth in large numbers can be made to believe that the so-called church of Rome is the ONLY true church—that all who do not belong to her are neither Christians nor good citizens—then they will be well-nigh prepared for any action which ignorance, fanaticism, bigotry, or any evil passion may suggest, for the advancement of Papal authority or power. We submit a few of the rules, and the remarks of the editor of the periodical, on which we forbear now to remark :

The following are among the rules of these Societies :—

“The object of this Society is to put down sin and falsehood, and to extend virtue, intelligence, truth, brotherly love, and love of the Holy Roman Catholic and Apostolic Church.”

“The term ‘*falsehood*’ refers to what is thus vauntingly said in the address :—

“An ignorant fanaticism and an unscrupulous press have combined to deceive and to inflame the public mind of England, and to array the whole host of conflicting sectarianism against the IRISH CHURCH. They misrepresent our creed, our feeling, our practices, our desires, and our designs. Imbecility is alarmed by inventions of outrage, bigotry excited by falsification of religious tenets, misdirected zeal deceived by parades of imaginary apostasy, and interested malignity encouraged by bribes and patronage, until it has become impossible for our ene-

mies or ourselves to judge how the complication, bred of so much falsehood, is to be solved.”

“The second rule provides that only such books are to be read ‘as shall be approved of by the spiritual director,’ (*i.e.* the priest,) and the tenth provides, that without his consent, ‘no new rules can be adopted, and no act is validly performed which is performed against his consent,’—illustrating, in the first place, the mental slavery which every member of these Guilds must submit to; and, in the second place, the supreme prerogative asserted by the priest.”

“Of the *special* rules of the Guilds, the first describes the mode in which the Church of Rome carries out this part of her scheme :

“Each brotherhood is divided into Guilds of FIFTY; and when any of such Guilds rises to *one hundred members*, it is subdivided into *two*, the last fifty on the list being formed into a new Guild. The Guild that first rises to the number required for subdivision, should have the first place in the Young Men’s Societies’ general meetings,—‘Honor to whom honor is due!’—and every succeeding GUILD, also, as it manifests its energy, by enlisting the highest number (100) which a Guild can contain, should have its place in regular order after the GUILD that has last been divided into *two*. The new Guilds should keep their place according to the date of their formation. The punctuality with which this rule is observed will determine the success of the Young Men’s Society.”

“The sixth and eighth describe the manner of getting new members, and the raising of funds :—

“Each Guild shall appoint a standing committee of two, to assist the wardens, and canvass for postulants, to be associated with the Holy Guilds.”

“The wardens of the Guilds shall collect the weekly contribution, mark the cards, and hand the money to the secretary.”

“The general meetings ‘for the reception of members, are held every Sabbath evening’—strange Sabbath work!—when, among other things, a hymn is sung, of which the following is a stanza :—

"Faith of our Fathers! Mary's prayers
 Shall win our country back to thee;
 And through the truth that comes from God,
England shall then indeed be free.
 Faith of our Fathers! holy Faith!
 We will be true to thee till death."

On these things the editor of the *Bulwark* remarks:

"Everything is here held out that is calculated to win over young and ardent minds

—to bind them together for one common object, and to train them up in the belief that the Church of Rome is the only true Church—that all beyond her pale are to be hated—that every state and grade of society is to be taken hold of—that the present rule of our country is intolerant—and that Romanism is the only source of liberty."

THE "QUEEN OF HEAVEN" AND "BAPTISMAL REGENERATION."

It is now conceded, we believe, very generally, in intelligent circles, that Romanism and Paganism, as to doctrines and forms of religion, are to a very great extent identical. The researches of the learned, and also of modern missionaries, who have lived and labored among the Pagans for their enlightenment and salvation, are constantly furnishing evidence of this identity. The ancient Pagans had a goddess whom they worshiped under the title of "Queen of Heaven." The Papists also now worship, as they have done for ages, one whom they also call the "Queen of Heaven." The Pagans left descriptions of their goddess; the Papists have pictures and representations, even now, of their object of worship under that name.

The ancient Pagans held the doctrine of "baptismal regeneration." The Roman Catholic Church also holds it. Whence did the latter derive this doctrine, and the worship of their so-called "Queen of Heaven?" Did they derive them from the Bible? Certainly not. There is nothing in that sacred volume to warrant such usage or doctrine. It is believed that these things were transferred by Romanists from Paganism to their religious system. If it were

not so, their identity with Pagan usage and sentiment is certainly remarkable.

In this connection the following extracts from an elaborate work, "The Two Babylons," by the Rev. Alexander Hislop, of Edinburgh, Scotland, will impart much interesting and important information. Respecting the "Queen of Heaven," whom the Papists worship, the author says:—

"The Madonna of Rome, then, is just the Madonna of Babylon. The 'Queen of heaven' in the one system is the same as the 'Queen of heaven' in the other. The goddess worshiped in Babylon and Egypt as the *Tabernacle* or habitation of God, is identical with her who, under the name of Mary, is called by Rome 'The *TABERNACLE* of the glorious Trinity.*' The names of blasphemy bestowed by the Papacy on Mary, have not one shadow of foundation in the Bible, but are all to be found in the Babylonian idolatry. Yea, the very features and complexions of the Roman and Babylonian Madonnas are the same. Till recent times, when Raphael somewhat departed from the beaten track, there was nothing either Jewish or even Italian in the Romish Madonnas. Had these pictures or images of the Virgin Mother been intended to represent the mother of our Lord, naturally they would have been cast either in the one mould or the other. But it was not so. In a land of dark-eyed beauties, with raven locks, the Madonna was always represented with blue eyes and golden hair, a complexion entirely different from

* "Garden of the Soul," in *Protestant*, vol. i. p. 320.

the Jewish complexion, which naturally would have been supposed to belong to the mother of our Lord, but which precisely agrees with that which all antiquity attributes to the goddess queen of Babylon. Nor is this agreement in complexion only, but also in features. Jewish features are everywhere marked, and have a character peculiarly their own. But the original Italian Madonnas have nothing at all of Jewish form or feature; but are declared by those who have personally compared both, entirely to agree in this respect, as well as in complexion, with the Babylonian Madonnas found by Sir Robert Ker Porter among the ruins of Babylon.

"There is yet another remarkable characteristic of these pictures worthy of notice, and that is, the nimbus or peculiar circle of light that frequently encompassed the head of the Roman Madonna. With this circle the heads of the so-called figures of Christ are also frequently surrounded. Whence could such a device have originated? In the case of our Lord, if his head had been merely surrounded with rays, there might have been some *pretense* for saying that that was borrowed from the Evangelic narrative, where it is stated, that on the holy mount his face became resplendent with light. But where, in the whole compass of Scripture, do we ever read that his head was surrounded with a disk or a circle of light? But what will be searched for in vain in the Word of God, is found in the artistic representations of the great gods and goddesses of Babylon. The disk, and particularly the circle, were the well-known symbols of the Sun-divinity, and figured largely in the symbolism of the East. With the circle and the disk the head of the Sun-divinity was encompassed. The same was the case in Pagan Rome. Apollo, as the child of the Sun, was often thus represented. The goddesses that claimed kindred with the Sun were equally entitled to be adorned with the nimbus, or luminous circle. We give from 'Pompeii' a representation of Circe, 'the daughter of the Sun,' with her head surrounded with a circle, in the very same way as the head of the Roman Madonna is at this day surrounded. Let any one compare the nimbus around the head of Circe with that around the head of the Popish Virgin, and he will see how exactly they correspond.

"Now, could any one possibly believe that all this coincidence could be accidental? Of course, if the Madonna had ever so exactly resembled the Virgin Mary, that would never have excused idolatry. But when it is evident that the goddess enshrined in the Papal Church for the su-

preme worship of its votaries, is that very Babylonian queen who set up Nimrod, or Ninus 'the Son,' as the rival of Christ, and who in her own person was the incarnation of every kind of licentiousness, how dark a character does that stamp on the Roman idolatry! What will it avail to mitigate the heinous character of that idolatry, to say that the child she holds forth to adoration is called by the name of Jesus? When she was worshiped with her child in Babylon of old, that child was called by a name as peculiar to Christ, as distinctive of his glorious character, as the name of Jesus. He was called 'Zoro-ashta,' the seed of the woman. But that did not hinder but that the hot anger of God should be directed against those in the days of old who worshiped that 'image of jealousy, provoking to jealousy.'* Neither can the giving of the name of Christ to the infant in the arms of the Romish Madonna, make it less the 'image of jealousy,' less offensive to the Most High, less fitted to provoke his high displeasure, when it is evident that that infant is worshiped as the child of her who was adored as Queen of heaven, with all the attributes of divinity, and was at the same time the 'Mother of harlots and abominations of the earth.' Image-worship in every case the Lord abhors; but image-worship of such a kind as this must be peculiarly abhorrent to his holy soul. Now, if the facts I have adduced be true, is it wonderful that such dreadful threatenings should be directed in the Word of God against the Romish apostasy, and that the vials of his tremendous wrath are destined to be outpoured upon its guilty head?"

Upon the subject of baptismal regeneration, Mr. Hislop says:—

"Now this doctrine of baptismal regeneration is essentially Babylonian. Some may, perhaps, stumble at the idea of regeneration at all having been known in the Pagan world; but if they only go to India, they will find, at this day, the bigoted Hindus, who have never opened their ears to Christian instruction, as familiar with the term and the idea as ourselves. The Brahmins make it their distinguishing boast, that they are 'twice born' men, and that, as such, they are sure of eternal happiness.†

* "Ezek. 8: 3. There have been many speculations about what this 'image of jealousy' could be. But when it is known that the grand feature of ancient idolatry was just the worship of the Mother and the child, and that child as the Son of God incarnate, all is plain. Compare verses 3 and 5 with verse 14, and it will be seen that the 'women weeping for Tammuz' were weeping close beside that image of jealousy.

† Dr. C. Buchanan, *Scot. Christ. Herald*, vol. ii. p. 141.

Now, the same was the case in Babylon, and there the new birth was conferred by baptism. In the Chaldean mysteries, *before* any instruction could be received, it was required, first of all, that the person to be initiated submit to baptism in token of blind and implicit obedience. We find different ancient authors bearing direct testimony both to the fact of this baptism and the intention of it. 'In certain mysteries of the heathen,' says Tertullian, 'as of Isis and Mithra, the mode of initiation is by baptism.*' This baptism was by immersion, and seems to have been rather a rough and formidable process; for we find from Nonnus, that he who passed through the purifying waters, and other necessary penances, 'if he survived,' was then admitted to the knowledge of the mysteries.† To face this ordeal required no little courage on the part of those who were initiated. There was this grand inducement, however, to submit, that they who were thus baptized were, as Tertullian assures us, promised, as the consequence, 'REGENERATION, and the pardon of all their perjuries.‡' Our own Pagan ancestors, the worshipers of Odin, are known to have held the same doctrine of baptismal regeneration, and to have washed away the natural guilt and corruption of their new-born children by sprinkling them with water.§ Yea, on the other side of the Atlantic, in Mexico, the same doctrine of baptismal regeneration was found in full vigor among the natives, when Cortez and his warriors landed on their shores.|| The ceremony of Mexican baptism, which was beheld with astonishment by the Spanish Roman Catholic missionaries, is thus strikingly described in Prescott's 'Conquest of Mexico': 'When everything necessary for the baptism had been made ready, all the relations of the child were assembled, and the midwife, who was the person that performed the rite of baptism,¶ was summoned. At early dawn

they met together in the court-yard of the house. When the sun had risen, the midwife, taking the child in her arms, called for a little earthen vessel of water, while those about her placed the ornaments, which had been prepared for baptism, in the midst of the court. To perform the rite of baptism, she placed herself with her face toward the west, and immediately began to go through certain ceremonies. . . . After this she sprinkled water on the head of the infant, saying, 'O my child, take and receive the water of the Lord of the world, which is our life, which is given for the increasing and renewing of our body. *It is to wash and to purify.* I pray that these heavenly drops may enter into your body, and dwell there; that they may destroy and remove from you all the evil and sin which was given you before the beginning of the world, since all of us are under its power.' . . . She then washed the body of the child with water, and spoke in this manner: 'Whencesoever thou comest, thou that art hurtful to this child, leave him and depart from him, for he now liveth anew, and is BORN ANEW; now he is purified and cleansed afresh, and our mother Chaltchivilticue [the goddess of water] bringeth him into the world." Having thus prayed, the midwife took the child in both hands, and, lifting him towards heaven, said: "O Lord, thou seest here thy creature whom thou hast sent into the world, this place of sorrow, suffering, and penitence. Grant him, O Lord, thy gifts and inspiration, for thou art the Great God, and with thee is the great goddess."* Here is the *opus operatum* without mistake. Here is baptismal regeneration, and exorcism too,‡ as thorough and complete as any Romish priest or lover of Tractarianism could desire."

Rome also authorizes midwives to administer baptism. In Mexico, the midwife seems to have been a "priestess."

* "Prescott's *Mexico*, vol. iii. pp. 339, 340.

† "In the Romish ceremony of baptism, the first thing the priest does is to exorcise the devil out of the child to be baptized, in these words, '*Depart from him, thou unclean spirit, and give place to the Holy Ghost, the Comforter.*'—*Sincere Christian*, vol. i. p. 403. In the New Testament, there is not the slightest hint of any such exorcism accompanying Christian baptism. It is purely Pagan.

* Tertullian, *De Baptismo*, tom. ii. p. 44. Ed. Wirceburgi.

† Nonnus, in Le Clerc, *De Philosophia Orientali*, tom. ii. p. 217.

‡ Tertullian *De Baptismo*, tom. ii. p. 44.

§ Pinkerton, vol. i. p. 391.

|| Humboldt's *Mexican Researches*, vol. i. p. 185.

¶ As baptism is absolutely necessary to salvation,

SAINT VERONICA.

On one of the four colossal piers which support the magnificent dome of St. Peter's, is a balcony from which are exhibited the *three grand relics*, the peculiar property of this

great temple. This exhibition takes place on Thursday of (un) holy week, in the presence of the kneeling Pope, and numerous cardinals, bishops, and priests, and people of all conditions.

The *three grand relics* are said to be a piece of the *cross* on which our Lord was crucified, the head of the *spear* with which his side was pierced, and the *Votto Santo*, or the true image or likeness of our Savior on the handkerchief of Saint Veronica. These relics are successively presented by a priest, walking to and fro in the little balcony, much after the manner of a lion in his cage, only less dignified and out of place. They are held up to the view of the superstitious multitude, who gaze on them in a sort of serio-comic attitude of wonder and worship. Beneath the balcony is a niche, in which stands a statue of Saint Veronica, flourishing a moderately large marble pocket-handkerchief. Accurate representations of the *Votto Santo* can be purchased in Rome, either on silk for thirty cents, or on cotton for eight cents, and also on paper for one cent each. Whoever buys one, receives with it a certificate stating that the likeness agrees in all essential particulars with the original relic: the certificate has the seal and autograph of the Cardinal Secretary of the Holy Congregation of Relics. Here is a *fac simile* of the picture on the original handkerchief:



VERA EFFIGIES SACRI VULTUS D'N IESU CHRISTI.
Roma in Sacro Sancta Basilica S. Petri in Vaticano
religiosissime asservatur et colitur.

Now it is a very interesting question, Who was Saint Veronica? Probably her origin is an good as

that of half the saints in the Romish calendar. Here is a reliable account of the pseudo-saint and her pocket-handkerchief:

Any one who will take the trouble to consult Mabillon's *Iter Italicum*, pp. 88, 89, will find some interesting facts relating to this subject. From statements there made, it appears that during the darkest period of the Middle Ages, it was the custom to paint a supposed likeness of our Savior on pieces of cloth. The accuracy of the copied image (or *icon*, as it was called) was attested by inscribing beneath it the words *vera icon* (true likeness;) and these words were gradually corrupted into the one word *veronica*. Mabillon mentions several writers, each of whom, when speaking of this representation, called it a *veronica*. He gives an account of a Cistercian Abbess, who in the year 1249 applied to Jacobus de Trecis, a chaplain of the Pope, for a copy of the picture of our Savior which was in Saint Peter's. He complied with her request, and begged her to receive it as "a holy veronica, or Christ's true image or likeness"—"Ut sanctam veronicam, seu veram ipsius imaginem et similitudinem." Mabillon adds: "Ex his intelligitur, veronicæ vocabulum esse imaginis, non mulieris, tracto inde etymo, quasi diceretur, *vera icon*, seu *iconia*, et contractis in unum vocabulum litteris, *veronica*." Until this date, veronica was the name of a *thing*—the saint had not been discovered. At a later period the legend of the *vera icon* was rendered more important, by the pretended discovery that the original veronica (true image) was an actual impression of our Savior's features, miraculously taken at some time or other—according to one writer, dur-

ing the agony in the garden ; according to another, while he was on his way to Calvary. Others assert that it was left on the napkin with which his head was covered in the sepulchre. But the legend still lacked something, and the *veronica* was at length found to be the name of a holy woman who followed our Savior to Calvary ; and who, while piously wiping his brow with a cloth, received as a reward the miraculous impression of his countenance.

It is thus that the "*true image*" of Christ, by a process of *roman-cing*, in which the Catholic church has great talent, grew to be a saint ; at first, *vera icon*, or *iconia*, then *veronica*, and then a woman and a saint, whose colossal statue stands in St. Peter's, and whose image and handkerchief occupy a prominent place in the hearts of an ignorant people, who have no great proclivities to be saints themselves, but are mightily given to worshipping them.

The origin and progress of this legend have been brought to light by the researches of Romanist antiquarians. But the Roman church supports it pertinaciously, in opposition to the learned of her own communion, and in the absence of all traditional evidence respecting it. It is a pure invention of the dark ages ; and Pope John XXII., in the early part of the fourteenth century, offered a high premium to inspire confidence in the fiction. He published a prayer, and promised "ten thousand days' indulgence to those who would repeat it devoutly, looking meanwhile on the face of Christ as represented on the handkerchief of St. Veronica." It is thus that the Popes commit a double crime—by encouraging idolatry among the ignorant, and by promising a reward for it which they are utterly unable to pay.

FOREIGN FIELD.

IRELAND.

ORANMORE AND ARDFRY DISTRICT.

The extent of the district—the ratio of Protestants to Romanists in it—number of families visited weekly—a co-laborer—the reception given—desire to hear, etc.

Area of District.—This may be regarded as being contained in a circle of which the town of Galway is the centre, and whose radius is from $2\frac{1}{2}$ to 3 miles in length, for it is only within these limits that the *regular daily work* of the agent is performed, Oranmore and Ardfry being at so great a distance, (the former about seven, and the latter eleven English miles from Galway, where he resides,) that they can only be visited *occasionally*, under present and hitherto existing arrangements.

Proportion of Protestants to Roman Catholics in the District.

In numerical strength, Protestantism bears but a trifling proportion to Popery in this district, or in any other place within a great many miles of Galway, and there are no accessible data for forming an accurate estimate of the ratio. Perhaps four to five per cent., or one Protestant to every 20 or 25 Roman Catholics, may be regarded as a near approximation to the truth.

Number of families visited monthly.

Up to the present I have not had access to more than from 45 to 50 families, but many of these have been visited *many times in the month*. In the plan, however, that I informed you of in one of my late letters,

I have made arrangements by which upwards of *one hundred families* may receive *one visit each, monthly*, and many of them *several visits* during the same period.

Miscellaneous.

(1.) Besides my regular work of daily visitation to the houses of the people in general, I have held special meetings for prayer and exhortation in many instances. In these means of grace, as well as in my ordinary work, I have often received cordial and valuable assistance from Mr. Thomas Keane; and I am thoroughly convinced that, *in every respect*, the success of our work here would be more effectually secured and sooner visible, could we be appointed *always* to labor together, and that Galway and its vicinity would afford abundant labor for both of us.

(2.) The general reception given us by the people is at least *civil*, except in some few instances, in which bigotry could not restrain itself within the usual limits beyond which the Roman Catholics here do not generally pass, unless when their religious prejudices are injudiciously attacked. But although civil, the people are, for the most part, very cautious and reserved, and do not seem to relish even the slightest references to the errors of their system, however indirectly made. We have had, nevertheless, many cheering and encouraging tokens of a strong desire, on the part of some of the people, to learn 'a more excellent way' of salvation than that which they have been taught from their youth; and their hearts have appeared to be deeply moved when hearing of the love and sufferings of the Savior, and their judgment convinced that none but he

'Could do a helpless sinner good.'

In this connection we submit some extracts from the journal of the missionary in the above-described district. They discover the moral and religious condition of the people with whom he labors, and the spirit of love with which he performs his duties. Such service cannot be without happy results.

"Visited several houses in different parts of Galway to-day, some of them occupied by Roman Catholics, some by Protestants, and entered freely and affectionately into conversation with the people upon spiritual and eternal things. In every instance they appeared to appreciate highly the supreme value of these, as compared with the transient things of earth, and some of them seemed to be thoroughly convinced of the sin and folly of setting the affections of the soul upon the worthless vanities of the world, while God and his salvation, and the glories of a future state of blessedness, are so much forgotten or so lightly thought about.

"One of the families visited was passing through the furnace of affliction, and, with the father on his bed of fever, I conversed solemnly and sympathizingly on the design of Him 'in whose hands are the issues from life and death,' in afflicting his creatures. The man was not wholly a stranger to spiritual things, and possessed a good knowledge of the Holy Scriptures, the value of which, under such trying circumstances, I endeavored to impress upon his mind, and was comforted with the hope that my efforts were successful to a considerable extent. His poor young wife and children were present, and I trust that she, at least, felt the importance of the subject which I endeavored to impress upon her by appeals to herself, and by kneeling down and committing the whole family to the mercy and care of the Savior.

"Visited two Roman Catholic and two Protestant houses, one of the latter being that of the poor sick man to whom I refer in my journal for the 1st instant. He is still very ill and unable to converse much, but perfectly conscious and sensible of all that is said. I prayed with him and his poor wife and family, all of whom are in the sick-room and an adjoining apartment. On this occasion I was able to speak more freely and more searchingly to the heart, and I tried to show the necessity of a union with Christ, and a penitential reliance on him, and him only, for reconciliation with our offended God. I do trust, and I have reason to believe, that my humble efforts

to do this family good will not be in vain, but will be followed up and made effectual by the blessing of the Holy Spirit. I have felt a little timid in venturing into the sick-room, as I am naturally nervous in cases of contagious diseases; but *duty* said, 'go,' and I found I ought not to refuse.

"The Roman Catholics whom I visited to-day received me with great kindness, and cordially attended to all that I said respecting the necessity of giving the heart to God—of avoiding every sinful thought and practice, especially some gross sins to which I knew some of them to be rather prone—and the importance of prayer offered up in the name of the Lord Jesus, who, I endeavored to convince them, in a calm and loving spirit, is the only 'Mediator between God and man,' and the only foundation of a sinner's hope of salvation.

"Visited, besides other Roman Catholics, a poor woman in that den of crime, and poverty, and filth, the 'Claddagh,' popularly styled 'Clodthaugh,' of Galway. It is a fishing village in the west suburbs of the city, and embraces many narrow lanes and streets, with 'cabins' or hovels of the most wretched description and squalid appearance.

"I have often spoken to the poor woman referred to, and to her husband. They are both old, and objects of much commiseration, having once been in comfortable circumstances, surrounded with a family of ten children, all of whom are dead but two sons—one of whom went to sea about seven years ago, and they have never seen him since; and the other became a soldier before his brother left home, and is now—if not killed or wounded by the Sepoys—fighting the battles of his country on the hot plains of India.

"Their afflicted old mother is always glad to see me, and to hear me speak of the sympathy and compassion of the blessed Jesus—of his love for souls, and his visits of mercy to the *poor* in the days of his flesh. And both herself and her husband seem often greatly affected while I describe to them the sufferings and death, and resurrection and ascension, and constant intercession at the right hand of the Father, of

the compassionate Redeemer that 'came into the world to save sinners.' While speaking to poor old 'Judy' to-day, it was refreshing and encouraging to see the tears of genuine, unaffected gratitude which chased each other down her sorrow-worn features, as I talked to her of the goodness and love of Christ.

"And, strange as it may seem, there are many of the poor ignorant Romanists of the same filthy 'Claddagh' in which old Judy struggles to exist, despite the poverty and smoke, and stench and squalor of that notorious place, who, like herself, delight to hear of the loving kindness of the Savior, and are often powerfully affected at the story of the cross, provided it is told to them in a loving, winning manner, and without combining it with an angry and apparently *intentional* attack upon the errors of their church.

"I am every day more and more convinced that those errors will never be more effectually made known to the poor Romanists of Ireland,—at all events, of *this* part of Ireland, where the people are so sunk in ignorance as to be, in a great measure, unable to reason well on controversial points,—than by prudently and lovingly shedding the light of the pure Gospel *itself* upon their minds, in all its own native simplicity and beauty; and, by this means, showing the people 'a more excellent way' than that they have been taught to revere from their infancy as the only road to heaven. And it is my full conviction that, as in the material world, so also in the moral, when the rising beams of the 'Sun of Righteousness' have illumined and warmed the minds and hearts of the people who now 'sit in darkness' and are enshrouded in 'the shadow of death,' the blackness, and gloom, and chill of night will flee away, and a glorious day succeed.

"I have had the privilege of talking seriously to many Roman Catholics to-day—some of them six, some eight or nine miles from Galway;—and as I went from one family to another, I endeavored to lead them to the consideration of their best interests, and win them to Christ. In several cases I found it no easy task, especially

with one family, at whose house I met the Roman Catholic priest, but he remained only a few minutes in conversation with a friend who was with me, and then took his leave with his prayer-book under his arm. I was partially acquainted with the people, but had never come into direct contact with him before; and, as he let me alone, I reciprocated the courtesy, and talked with the people when he had left. Still, they were in bad humor, and I could plainly see that they would rather I had played on a more pleasing key. They were, however, most respectful.

"In addition to those Roman Catholics visited in the country, I visited some Protestant families on my way home, prayed with one of them, and talked solemnly and affectionately to all of the necessity of heart religion, in order to be happy and safe.

"This has been a Sabbath of many opportunities for doing good, and I trust my feeble efforts to bring sinners, old and young, to the Savior, may have his sanction and his smile, and be productive, through his blessing, of great and eternal good.

"The work for this day has been performed partly in the town, partly in the country, at a distance of nearly three miles. Very many persons have been visited, and, in addition to private families, a public school. On the whole, the day has been happily and usefully spent. In dealing with the school children and young people, I adopted the plan which I generally find excellent on such occasions, namely, that of gaining their attention and exciting their interest by a few minutes' examination of the more advanced classes in geography, history, or English grammar, or some other branch of their studies, but particularly in geography and the maps, which seem to be more attractive than anything else, especially when simplified for them, and descriptions given of the people of different countries, their modes of life, etc., and of their moral and social condition. A very short time spent in this way always gives me more power over the minds of the young people, and I then find it comparatively easy to glide into the subject of religion, and to keep their interest excited.

"This day I particularly dwelt on the fall of man, and the utter estrangement of our hearts from God, until changed by divine grace through penitent faith in Christ. And, having shown *his* love to sinners I reminded the children of the necessity of cultivating towards each other, and towards even their greatest enemies, the kind, forgiving spirit which our blessed Redeemer has exhibited towards even the vilest and most ungrateful of his rebellious creatures.

"The children listened, as they usually do, with great attention, and as great delight; and my hope and prayer is, that He who has said, 'Suffer the little children to come unto me, and forbid them not,' will bless to their instruction and salvation what I have tried to impress upon their minds.

"Among the persons visited to-day, was a young man who is laid up in fever. He is a fellow-student of my own, and I have felt deeply interested for his soul. My usual timidity in fever cases, though constantly tempting me, has not, thank God, been permitted so far to overcome me, as to keep me from visiting this young man on several occasions. To-day I talked freely to him and his sister, who sat beside his bed, of the things that should now, above all other subjects, occupy their minds. Christ and his salvation were brought before them, and prayer offered up that they might seek and find the Savior.

"I paid several other visits, some to Protestants, others to Roman Catholics; and to three or four of these latter, who always receive me kindly, and pay great attention to the story of the Cross, I sought to impart light and comfort, and I have reason to hope I have succeeded.

"There was one individual, a Protestant, and once a good, a useful, and a happy man, with whom I conversed much to-day. His great besetting evil has always been an excessive love of the world. He grasped and obtained, and grasped again and again, with success; but still was not satisfied, and attempted to grasp so much, that in one short day he lost all that he had laid his hand on, and was reduced to comparative poverty. Many a time, in years gone by, I warned him that God might one day permit

such a punishment to come upon him for his avarice; or still worse, permit him to prosper till the end, and then refuse him the better and more enduring treasures he had begun to treat lightly, and make the worthless riches he was seeking to gather here a load to crush his spirit throughout eternity. And many a time he acknowledged I was right, but still pursued the vanities of earth.

"Until to-day and yesterday I had not seen him for years, and, thank God, he seems to feel that the trials and losses which have come upon him are mercifully intended for his good; and I do hope that they will prove, in the Lord's hands, the means of leading him again to seek and find those riches that never 'make to themselves wings and fly away.'

"A long and fatiguing walk in the Oranmore district to-day, and many visits to Roman Catholics through the country, as well as to a few Protestant families.

"The conversations entered into were, in some cases, very painful indeed, and nothing but a sense of having done my duty could comfort my mind in looking back upon them. Sorely against my will I have been obliged to enter into controversy; but as all my efforts to calm the people's minds for the consideration and reception of the pure and simple gospel of Christ proved ineffectual, I had no alternative but to meet the enemy as best I could, and expose his errors. This, I trust, I was enabled in some measure to do; but I fear the hearts and heads of my opponents were so darkened and hardened, that in their obstinacy and blindness they refused to believe the truth, for

'E'en though vanquished, they did argue still;'

and would, I am sure, have persisted in false reasoning till the next morning, had they had the opportunity.

"It was not, however, the conduct of the Roman Catholics which grieved me most, for although some of these were very violent and bigoted, others were calm and reasonable and willing to be instructed; but it was the scepticism and infidelity of a Protestant gentleman and his family, of

high social standing, and much influence for either good or evil.

"Nothing could exceed the respect they paid me, and the generous hospitality they insisted upon my acceptance; but though so kind a welcome was given to one of His unworthiest servants, I could not help observing that the whole family were not only strangers to, but, in some considerable degree, enemies of, the truth of my Divine Master.

"The Bible they regarded as a book for historical study, and not a book adapted to be placed in schools of an ordinary kind; and while admitting its truth in the general, they thought it right to differ from the view of the Christian world with regard to some particular parts.

"These were particularly the sentiments of the gentleman himself, and he liberally abused the clergy of all denominations for their want of taste for the biblical, historical, and antiquarian researches that have distinguished laymen, and could not admit that he was making ungrounded charges, or that any considerable proportion of the able ministers of religion had paid attention to the evidences of the truth of the Bible, arising out of the antiquarian researches of travelers in the East.

"It was painful to see how powerfully his conduct and training had influenced his wife and children, and made them regard the Holy Scriptures as more a book for learned investigations than one designed by Heaven to convince the sinner of his fallen condition, and of the means of restoration to the favor and image of God.

"How vain and foolish is the wisdom of the learned, when the heart is a stranger to its Maker! and of how little value the elegancies and refinements of the most envied positions in society, where the spiritual senses are so obtuse as to be unable to appreciate the loveliness and sublimities of true religion!

"My heart is deeply pained for this family, and my prayer shall be poured out to God that he—who alone can do it—may show them the worthlessness of all the knowledge, and comforts, and amiability

they possess, while destitute of the 'one thing needful.'

"This day has been spent, in great part, in visits to people both in town and country. After attending the public worship of God, as usual, I went out to impart to others what God had mercifully given so freely to myself.

"I spoke to seven Roman Catholics, and about the same number of Protestants, whom I met in different places—some in their houses, and others walking in the country. Some of the Roman Catholics were very shy at first, and difficult to draw into conversation; but when they found I did not mean to attack the priests and the blessed Virgin Mary, as is too often done, through false and ignorant zeal, in this place, but that I wished the priests to be happy and holy men, and had no ill-will towards them; and especially as I honored the blessed Virgin, fully as much as they did, as the mother of the human nature of the Savior, except that I could not pray to her and make her an intercessor with God, and showing them the reasons why; but, above all, when I assured them that all enlightened and pious Protestants respect and love the name of her whom God had chosen to be the honored instrument of bringing the Redeemer of sinners into the world, and that they regarded her as 'blessed among women,' according to God's own holy word, then their hearts were touched and their bigotry fled, and I could preach to them Jesus and his great salvation, as I never would have got liberty to do had I taken any other course; and they listened to me, and parted from me with devoutest prayers that 'God and his blessing might be with me.'"

EVANGELICAL CHURCH OF LYONS.

The church diminished by the death of members—the event overruled for good—interesting case of a young man converted during a protracted term of sickness—a young woman deprived of her mother by death, and deserted by her unnatural father—an interesting case—strife and contention induced by enemies of religious freedom—an Evan-

gelist arrested in the dead of night, through the instigation of a Romish priest—the charges against the Evangelist malicious and false—gently dismissed by the magistrate—pursued again by the police—finally condemned and fined—the priests not much confided in—an illustration—a New Testament, hid in the days of the Dragonades, lately found—how a Romish chapel is enriched—nuns worry a man rescued from drowning—converts from Romanism—scholars, etc., etc.

"LYONS, March 31, 1858.

"REVEREND AND DEAR SIR:—Since our last report, in January, the winter season has stretched forth its deadly sickle, and reaped away a thick sheaf of members and friends of the evangelical community in Lyons.

"'The king of terrors,' that fearful enemy who will be destroyed last, is, as yet, the universal destroyer, spreading weeping and desolation wherever he works. But he has his messages of mercy too.

"All things, yea, even death, must serve the Lord; and there are instances that make manifest the weaknesses and infirmities attendant on dying circumstances, as efficient means, in the omnipotent hands of God, to warm and vanquish the souls of such as youth, and health, and strength had left cold or indifferent.

The writer has very recently witnessed a case of the kind, in the life and death of a young man, whose earlier years had proved years of worldliness and inattention to religion. Precept and instruction had not been wanting, for his parents, professing Gospel principles, had sent him to our school; but, whether from natural personal tendencies, or from a lack of consistency in the life and example of those that surrounded him, the youth never, during his season of health, embraced the Gospel. But sickness—the sad precursor of death—seized upon him, and threw him, some twelve months since, upon his bed, where the writer and a few other Christians had access to him. Consolation was at first received with the same coolness that had marked his former manner of receiving advice and admoni-

tion, and it was not until his malady made sensible progress that the young man began to listen; He clung to life and wished to retain it, but felt it was receding. He became alarmed at the thought of death and judgment, loaded as he was with sins, and with such youthful sins, in particular, as proved to be the immediate cause of the exhausted state of his body.

"A change in his sentiments now became more and more evident. He not only received and appreciated our visits and counsels, but desired and longed for them, as never sufficiently instant and numerous. He inquired of the physician, a Christian man, whether there were not some prospect of recovery for him, young as he was; but the doctor, charitably blending delicacy of manner with fidelity to truth, revealed to the poor patient the real state of the case, telling him that his condition was beyond the reach of all human means. From that moment the poor sufferer became more and more interesting and submissive, resigning himself *without reserve* to the supreme will of God, and receiving, yea, urgently 'desiring with meekness the engrafted Word,' and every exhortation in accordance with it, until, after a protracted state of great suffering, it pleased the Lord to call him to himself in the peace of the Gospel.

"Very soon after, we lost another young patient, but not until she had been gained to Christ. Deprived of her mother by death, the poor child had been at a very early age abandoned by her natural, and at the same time very *unnatural*, father, to seek her bread as she could; and her health and strength beginning to fail, she made application for admittance into our female infirmary last summer, where she was received and treated until she sufficiently recovered to be able to resume her work as silk-winder. But the return of the cold season renewed her ailings, and obliged her to resume her bed in our sick-room.

"This time all bodily care and treatment proved useless. The poor young

creature kept declining day after day. But, blessed be God, spiritual instruction proved profitable, and whilst her outward man was perishing, the inward man was renewed day by day! And after having suffered for several months in body, but grown 'in grace and in the knowledge of our Lord and Savior Jesus Christ,' so as to be able to render a happy testimony of her faith in the blessed Redeemer of poor sinners, she felt happy in being admitted to a participation of the Lord's supper, and a few days afterwards we had to consign to the dust the body in which had dwelt, for the short space of sixteen years only, a soul that had taken its flight to the bright region of a blessed immortality. 'When my father and my mother forsake me, then the Lord will take me up.'—Ps. 27 : 10.

"These scenes of peaceful operations of the Word and Spirit of God make a contrast with the strife and contention into which we have to enter, occasionally, with the open adversaries of religious freedom. Take an instance :

"We will not now recur to Sarn Bel, (where, by the way, we have at present the happiness of holding undisturbed meetings of from forty to fifty hearers *at a time*—about eighty in all, thirty of whom are communicants,) but relate circumstances of more recent date.

"One of our Evangelists, accompanied by a Christian friend, went last month to a neighboring village, where they were welcomed by a friend, who conducted them to several families, with a view to their edification by reading and Christian intercourse. The first day passed peaceably, but the following day our friends were troubled. The priest having given the alarm, the gens d'arme were sent at ten o'clock in the evening to the house of F——, *to arrest the Evangelist, accused of having preached and disseminated books without being authorized.* They seized a New Testament and a tract, (all that was found in his possession,) and compelled our friend to proceed to St. R——, where they arrived at eleven at

night, and were conducted before the justice of the peace. This officer received him rather rudely, accusing him of having, on a first visit, seized the keys of the church, assembled the populace, mounted into the pulpit, or on a barrel, or on a table, or on a bench, and preached; whereupon our Evangelist was permitted to reply, and he said:—

“‘SIR:—I have seized no keys, and if the entrance into the unfinished building into which some of the inhabitants introduced me was forbidden, I was completely ignorant of the fact. I have mounted into no pulpit, nor upon any barrel, table, or bench—having found none; but even had there been such, I should certainly have abstained making use of them, as I set up no pretension to preach. All I have done, consisted in reading the Gospel and prayer.’

“The magistrato, having listened, replied in a benevolent spirit, saying he was disposed to give credit to the explanation, and to desist from pursuing the case. *Our friend was consequently set free, and reached the village whence he had come at two in the morning.* That day he paid his parting visit, and found every one grieved at the priest's proceedings. And after having distributed three fresh copies of the New Testament he returned home, thankful for his deliverance.

“But alas! *the fight was not finished yet*; for what was our astonishment on finding, after a few weeks, our Evangelist inquired after in Lyons by the legal authorities of the district in which he had been disseminating a few New Testaments and tracts. It would appear that the adversaries of the Gospel, having missed their aim in the attempt at getting our friend punished for preaching in the church, etc., were determined to push the matter further on, by invoking against him *the laws respecting library.* The policemen sent to gather information at Lyons made inquiry at twelve or fifteen houses in the quarter inhabited by our friend, and did not meet with one single exceptionable testimony respecting his character and conversation. They confessed they had not often such honorable

accounts to report concerning the reputation of those the police deputed them to inquire about. And yet our friend was notified to appear before a court of justice! And he did appear, and, to the astonishment of some present, made no equivocation, denied nothing he had really done, nor was afraid of confessing his faith in the Gospel of Christ before the court, by whom, as might be expected, the sentence was pronounced against him. *It condemned him to a fine of 100 fr. and costs.* We are happy to add, that of the two barristers who pleaded on the occasion, the one charged a merely nominal fee, and the other renounced all remuneration whatever, saying he felt happy thus to have an opportunity of testifying his sympathy for the good cause of the defendant.

“The Procureur Imperial himself had in court manifested his respect for religion by gently reproving a gen d'arme who rather slightly spoke of the New Testament under the designation of the *Gospel of Matthew.* Say, *the Gospel of Jesus Christ,* rejoined the magistrate.

“You may judge of the degree of confidence enjoyed by the priest in the village in question, by the fact, that on his sending to a person having obtained a New Testament, a message requesting it might be lent to him, the owner sent word in reply, that he should not part with it unless the priest first sent *10 fr. by way of pledge.* Indeed, the Word and the Spirit are influencing the hearts and minds of several there, who are learning more and more to value the truth. One, an aged man, hearing there might be danger of our evangelist being imprisoned, exclaimed, ‘Oh, how gladly I should go to prison for the Lord!’

“We recently lost by death an aged Christian sister in very indigent circumstances, who related to the writer the following circumstances as having led to her conversion:

“‘In my humble dwelling there were beams of wood projecting across the room, and I noticed one day one of them to exhibit marks of having had an opening practised and closed up again. The

thought of some hidden, long-lost treasure shot across my mind, and I set myself to examine the place. It did not prove difficult to discover that an opening had in fact been made, nor to remove the square piece of wood that closed it. But what was my surprise, on discovering the hoped-for treasure to be merely a book—a small-sized, old volume, considerably injured by moisture, etc. Yet this apparently contemptible object proved to me a greater treasure than the miser's silver and gold. It was the New Testament, Amelotte edition, and I had it forthwith cleaned and bound afresh, and then began to study its contents—not by mutilated scraps, as in the Popish church-books, but at full length and perfect, as inspired by the Lord, and this by degrees, through grace, instilled the truth into my mind.

“The priests and nuns made every effort to speak against it, but I felt too happy in the possession of my treasure to relinquish it at any price.”

“Thus the apparently accidental discovery of a New Testament, secreted in an old beam by some faithful, humble believer, probably in the days of the *Dragonades*, was destined to be the instrument of awakening to a saving knowledge of the Lord Jesus an immortal soul in the nineteenth century—for she died in the happiest communion with her Savior.

“One instance, amongst many, as to the manner in which the chapel of the so-called ‘Our Lady of Fourviere,’ is enriched with pictures. B—— had the misfortune to fall into the Saone (one of the rivers traversing our city.) It was winter, and the poor man found no other means of saving himself except by swimming down the stream, as firmly placed on some sheet of ice as he could, and even this was not effected without very great danger and difficulty; so that when he was at length picked up, he was in so wretched a state as to be obliged to be carried to the hospital, and there he sojourned several weeks before his health and strength returned. The nuns acting as sick-nurses said it must surely be through the miraculous benevolence of our immaculate Lady that so extraordinary preservation and cure had been effected, and attempted to

persuade B. into the same conviction, telling him that he must doubtless have prayerfully looked up to the Holy Virgin's statue, as he was floating down the river almost at her feet, (the statue crowning the steeple of the said chapel, which itself forms the crest of one of the graceful hills lining the stream,) and they therefore invited him to consent to its being stated to the officers of the chapel. But the poor man, not having had the most distant intention of calling for help on the Blessed Virgin, of course refused. The refusal was not, however, respected, and this notwithstanding its being reiterated several times. The nuns came again and again, and so harassed and fatigued the poor man and his neighbors, that the latter, in order to get rid of the annoyance, engaged him to consent, or let the nuns do as they pleased. The result is, that the Virgin's chapel is now graced by an additional Exvoto, (as such things are called,) representing an unhappy man drifting down the river on a sheet of ice, on his knees, and praying to the statue of the Virgin as he is passing beneath the hill on which it is placed! Thus at least the story is currently related here.

“But we must draw our statement to a close, and we feel happy and thankful to be able to say that the work continues to prosper, under the divine protection and blessing. The new chapel is an additional means of attracting new hearers to the Word, and as ‘faith cometh by hearing, and hearing by the word of God,’ we are the happy witnesses of a growing number of hearers being turned into believers.

“Since the beginning of last year, the number of new communicants having left the Roman Catholic church in consequence of a lively conversion to the Gospel, is thirty-nine, besides thirty-two additional members from other Societies. There are at present seventy-five candidates for the communion inscribed.

“Our schools are enjoying increased prosperity since the new building holds

them. Tracts and Christian literature are abundantly circulating.

"The military work is maintained with very gratifying success, and a class for writing and reading, *biblical instruction*, is established, and followed by *from thirty to thirty-five scholars*, all attentive volunteers, and some turning to become promising converts: several come from a distance to attend chapel.

"At Villefranche the Gospel is gaining ground more and more, through the blessing of God on the zealous labors of our new colleagues, M. Dadre, pastor, and Mr. Malleit, a schoolmaster. The scholars now amount to upwards of twenty-five, and our chapel (formerly a small Freemason's hall) regularly filling at divine service on Sunday. One young man, feeling an inward call to the office of Christian teacher, is at this time striving with hard difficulties in order to qualify himself. He has had to struggle against the liveliest opposition in his family, and is devoting his little all of temporal things to the pursuit of his sacred purpose.

"Our resources are, through general and particular distress, painfully reduced, whilst our charges are greatly increased, through growing wants for the advancement of the blessed Gospel cause. We are consequently in debt, and that considerably.

"We remain, Reverend and Dear Sirs, yours in the bonds of Christian esteem and affection.

"For the Council and Evangelization Committee,
C. A. CORDES."

PIEDMONT.

Thanks for funds received—contents of letter sent, but not received—new stations at Asti and Alexandria—the enemy violent—police interferes—order observed—labors useful and encouraging—aid needed, etc.

{ "LA TOUR VALLEES VAUDOISES,
Piedmont, April 17, 1858.

"REV. E. R. FAIRCHILD, D. D.

"DEARLY BELOVED BROTHER:—We beg you to accept our most sincere thanks for your brotherly letter of March 30, and

for the remittance of £100, which said letter contained. You may be assured that this money shall be appropriated strictly according to the directions you have given. I have had no charge of the correspondence since the month of June 1857. Yet I am greatly surprised to hear that you have not received my letter of April 8, 1857, directed to the Rev. Dr. McClure. This is a summary of what I communicated to you in my letter.

"Your good and welcome letter of March 17 has just come to hand: enclosed in it was a draft for £200. This liberal donation is the more acceptable at this moment, as our wants are more numerous than heretofore, and our funds very low. I am induced to believe, from your letter, that mine written on the 30th December, 1856, and forwarded on the 30th January, 1857, has not reached you. As this is but a conjecture on my part, I will not repeat now what I then stated.

"Since the commencement of the present year, two important cities in the centre of Piedmont have invited us to establish two evangelical stations. One of those cities is Asti, and the other Alexandria, a fortified town which will soon receive the one hundred cannons which by a national subscription have been purchased, and presented to the Government as a patriotic gift.

"We cannot but admire the wisdom and goodness of the Lord, who, by the voluntary contributions of his children, and by the dispositions of the inhabitants of Alexandria, gives us the means of distributing other defensive arms against the arch-enemy of men, who are called to the true liberty. Eph. 6:11-19.

"Our Evangelist of Asti thus writes:—

"The struggle becomes daily more violent; the Evil One moves in every direction, but the Lord reigns. During the past few days, our evening meetings have been so numerous and marked that all the town literally speaks of them. The Lord has visibly assisted me in my sermons. Thanks to his holy name! The priests and their partisans have endeavored to occasion disorder, either by provoking

angry discussions, or by creating confusion in our meetings. This evident design was to afford some opportunity to the reckless fellows whom they had stationed in various directions, to come to acts of violence; but they were unsuccessful. The police officers have been prompt, and have shown a commendable spirit in the efforts they have made to maintain order and quiet.

"One of the Evangelists of Turin went to Asti, and thus writes from that city:—

"On Sunday I was able to hold meetings at Asti; all have been well attended. About one hundred persons seemed to be interested and serious. The other stations continue to give us encouraging results. There are trials to be encountered, but it

must be so, that the work of the Lord may be acknowledged as his own; yet these passing tribulations are as nothing, when we think of the "eternal weight of glory," which will follow them, and is reserved for those who look beyond this world to the invisible scenes of the other.'

"Be pleased, in our behalf, to assure your honored colleague of our deep gratitude for your very kind remembrance of us in the midst of great financial embarrassments. May the Lord bless you, and keep you full of life and strength for his holy service! This is the sincere desire of your grateful and affectionate brother in Christ,

J. P. REVEL."

HOME FIELD.

A MISSIONARY AMONG FRENCH ROMANISTS.

Affected by news of the death of Mr. Phelps—Gospel not preached in vain—first visit to the village of J.—the missionary turned out of doors in the night—exposed to cold, fatigue, and to a long journey through the deep snow, nearly perishing—Roman Catholics refuse to help him—he lies down on a snow-bank to rest, hungry and thirsty—but Romanists refuse to aid him, because he is a Protestant, etc.—a second visit—his kindness disarms some of the Romanists, etc.

"In reading the last number of the Magazine, I learn the painful news of the death of Mr. Anson G. Phelps, our dear friend, the Treasurer of the AMERICAN AND FOREIGN CHRISTIAN UNION.

"I am deeply afflicted, and I mourn with you, and with all the friends of the Society, for the great loss that we have sustained. This is indeed a grievous loss, and to human view irreparable to the entire church to which he belonged, and particularly to our Society, where his counsels so valuable, where his character so deeply stamped and penetrated with the Spirit of the Lord, had produced such blessed results, and seemed able to produce still more.

"This eminent steward of God was not a member of our Committee only, but a benefactor. Please ask of God, with me, that he will send another good man to restore the loss of this one.

"The noble enterprise of the AMERICAN AND FOREIGN CHRISTIAN UNION is not in vain. In reading your excellent Magazines, we see that God has wonderfully blessed the efforts of the Society. To give you a further view of the fact that the Gospel is progressing, and also the state of civilization among the Roman Catholics along the Canada line, let me call your attention to my first visit to the village of J—.

"I visited that place for the first time in the month of February last. I started from my house on foot, and the first night I was badly received by a Roman Catholic, who threatened us, (that is, me and my companion, a young man lately converted to the Gospel,) with his weapons, and put us 'out door' of his house, in the middle of the night!

"The next day the young converted man who was with me said: 'The things that I saw last night are a great lesson for me.'

"We went five miles still further, and

we had a good meeting. But the next day was the time to return to my home, and this journey was rather painful to me; for a great quantity of snow fell in the night, and continued falling the whole of the next day, and was driven about in all directions by the wind.

"I was about *fifteen or sixteen miles* from my home, and was obliged to *walk all the way* in the deep snow. When I had walked about eleven miles I was so sick that I was unable to proceed any further. I began to look in all directions for help, but as I saw a little cottage not far from me, I directed my steps, trembling with cold and wet, towards it.

"I asked admittance for a little while, but the occupants were so angry against me, *because they knew that I was a Protestant missionary*, they refused to admit me. Seeing myself without any human succor, I went and *lay down on a snow-bank*, so as to rest my weary bones.

"Seeing the hardness of the Roman Catholic people, I could not refrain from tears. After that I had rested some time, I arose to go on my journey; but as I was pressed by *thirst and cold*, I *began to eat snow for the supply of my thirst*; but I saw that made me more unwell.

"In the same moment a Roman Catholic was passing by me. I asked him if he would have the kindness to carry me in his vehicle to the first station. But with *a tone of severity he refused my request*. As the day was on its decline, and the weather getting greatly worse, I was afraid that I should perish on the way. I began to pray God more earnestly to help me on my way, and I was enabled to reach my home. But when my family saw me, such was my situation that they were much surprised. They did not know what to say, and what would be the result. But the Lord preserved me.

"I visited the village again, in the month of April. I stopped one mile from the village, with a Roman Catholic family where I had been before, and they were glad to see me again. But they told me that my first visit had formed two parties :

one was full in my favor, but the other was disposed to do me the greatest harm ; and, furthermore, they had sworn that they would take no rest until they had accomplished their design.

" 'Well,' said I, 'what is their design ?' They said :

" 'It is a party of Roman Catholics, of which one is a blacksmith ; and as blacksmiths have generally their hands very black, from the use of coals and iron, he intends to rub your face all over, and then with the help of his friends to put you on a rail and carry you all round the village, and then beat you so much that you will never come again.'

" 'Well,' I said, 'I am ready to suffer all that, for the name of Jesus Christ.'

" 'And would you not have them put in jail ?'

" 'May God preserve me from it,' I said to the inquirer.

" 'Why, our priests would do it,' said he.

" 'I do not wish to imitate your priests,' I replied.

" 'Who do you wish to imitate then, sir ?'

" 'I answered, the Lord Jesus Christ, who has suffered himself for me, and also for all his persecutors.'

" 'They began to look at each other, and said, 'What doctrine is that ?'

" 'As I said before, the Gospel is not preached in vain, seeing that so many among the Romanists are now disposed to receive me with joy, as its humble minister, as you could see by my last report.'

FRENCH AND GERMAN MISSION IN DETROIT, MICHIGAN.

The mission reviving after great depression—a great change in many who once opposed the missionary—a French layman active in promoting evangelical views—some Romanists delighted with reading the Bible—Sabbath-school needed—horse and wagon needed to fulfill all needful appointments—Germans begin to feel more interest—children returned to the Sunday-schools—library increased—prospects encouraging.

"I have the pleasure to say that my labors, during this month, have been blessed more than for several years since. My

visits and my preachings among the Frenchmen on Grand River Road, *six miles* from Detroit, have been crowned with good results. My second meeting there was better attended than the first, and I hope that after one or two visits and preaching more, I shall have gained the best confidence I ever had among that people.

"I find a great change in the most of them. These men were formerly my decided enemies, because I refused to give the first communion to their children. They are now among those who take the greatest interest in my coming there. But the man who gives me the most joy just now, is he for whom I have so many times prayed that the Lord might change his heart, and give him faith in Jesus Christ. He is the same of whom I once spoke in my report three or four years ago, saying that if this man should become converted to Christ, he would doubtless be the instrument to convert many others, because he is the best educated among all the Frenchmen here, and has a great influence among them. My prayers in his behalf have not been in vain, and though he is not yet as decided a Christian as we would see him, yet he 'stands up for Jesus,' he does all he can for Christ's cause. He confutes the infidels with the strongest arguments, and attends religious meeting with his children, to the great astonishment of all.

"His wife has been brought up in the Roman Catholic church, to which she is still attached; nevertheless she is a great friend of the Gospel, reads every tract I give her; she also rejects every gross error of her church; and above all, gives me great evidence of an evangelical faith in Jesus Christ.

"In my last visit I met another French Roman Catholic, who gave me great joy. The man was on a visit in a Protestant house where I stopped at night. We spoke about Jesus, and from time to time I opened the Bible to read the blessed words from the sacred book itself. The poor Romanist was so delighted with all he heard, that he could not but say, 'How beautiful! how beautiful!'

"I asked him if he ever read the Bible: 'No, sir,' said he, 'the priest forbids us to read it.'

"I asked him again if he would like to get one and read it: 'Yes,' said he, 'but I am too poor to buy one.' Great was his joy, and his eyes were filled with tears, when I promised to bring one for him the next time I should come.

"There are many other Roman Catholics in this field who receive me with the utmost kindness, and who ought to be visited more than they have been. This part of my field of labor ought to be visited weekly, in order to get any good result from our efforts at doing good.

"A Sabbath-school for the youth is one of the greatest necessities, but there is nobody among all the men to whom the important charge of a Sabbath-school could be given, and in my present circumstances it is impossible for me to take this charge. I have taken counsel with friends, and told them that if they would help me to get a horse and wagon, I should be enabled to do all that is wanted on Grand River Road without neglecting my labors in the city of Detroit; and they saw the great importance of this matter, and promised me to do all they could in this respect. May the Lord give his blessing to it, so that in my next report I shall be enabled to tell you that I have been successful in this respect.

"Besides the Frenchmen, there are also a number of Germans, who would be very glad if I should preach the Gospel to them in their own language. I promised them to do so, if we can find a house which would be well situated for them all.

"My work in the town has also been blessed during this month. I have been kindly received by the Roman Catholics, especially by the Germans. There were some who had taken their children from our Sabbath-school, *because the priest was opposed to the school*. I saw them, the other day, and was hoping to persuade them to send their children again, which they kindly promised to do. The last two months our Sabbath-school was not as well attended as it had been, but I think that the only reason was, because the books

of our library were almost all gone, and of course we were unable to supply the children with interesting books, as they would have been pleased with. This evil, however, has entirely disappeared now: with a new and zealous superintendent, we also got over *two hundred volumes* of very nice and interesting books; and every Sabbath we see more children come.

"I am sure, dear sir, that you will rejoice with me, and bless the Lord for what he is doing in my field. I humbly confess that it has been a long time that the Lord delayed to come with these blessings, in order to encourage me to continue my work here. If the Lord grants me my desire in regard to horse and wagon, I hope to visit other places in the vicinity of Detroit, where lives a number of destitute Frenchmen and Germans, and whom I had certainly visited, if I had been enabled to do so."

"In order to execute my plan of usefulness, I want but \$100. May the Lord incline the hearts of those who love him, and who have the means, to help me!"

GERMAN MISSION IN SAVANNAH, GA.

The missionary preserved—trials made to be blessings—misplaced confidence at the bottom of evils—German population fluctuating—statistics of the congregation—Romanish Catechumens—Sabbath-school room taken away—church edifice unfinished—"hard times" to collect and pay money—Ladies' Association wants much encouragement, etc., etc.

"Through the mercy of our Father in heaven, I am permitted to lay before you another report of my labors, under your auspices, among the German Romanists in this place. Since my last report, in which I acknowledged the debt of deep gratitude to the Giver of all good, for being granted that measure of health and courage which enabled me to continue my work in this field, I am now in duty bound to extend my expressions of thanksgiving and praise; also, as regards those blessings which have been showered upon me in the shape of trials and sorrows.

"The rich harvest of direct blessings, however, which has not entirely failed through this period, has only become the more acceptable on account of this admixture of bitterness and anxiety. And if all my hopes were not realized; if in many instances my expectations have gone far in advance of the results of my labors, yet I must consider even these partial failures as real profits, on account of the highly valuable lessons taught by them. MISPLACED CONFIDENCE was at the bottom of most of the trials that I have been subjected to during this period; and now, since it is over, since confidence has been restored in those quarters where confidence is of any avail, I pray to God that by his light I may for the future learn more and more how to feel and act in regard to the wickedness and deceitfulness of human nature.

"You are aware that the German population of this place (as, in fact, in all seaport towns) is very fluctuating. This is illustrated by the following statistics: of thirty-four communicants that assembled around the altar, when I celebrated the Lord's Supper here for the first time, in 1854, *only four are left*. The rest (thirty) have died or removed. Of eighty-three communicants that I reported in March, 1857, *only fifty-one are left*; and the present number of communicant members of my congregation, in regular standing, is eighty-five. Of *thirty two converts from Romanism*, that I reported at the same time, twenty-two are now in connection with us—the rest (*ten*) have died, or removed. Since then, their ranks have again increased to thirty. I am now instructing a class of catechumens, (*among them nine of Catholic parentage*), who assemble at my residence on every Sabbath afternoon. Most of them, I expect, will be ready for reception as members of the congregation by next winter. Our Sabbath-school has continued to prosper, until last Sabbath, when suddenly the place where it used to be kept gratis was taken away from us. I trust that very soon, with the help of some American friends, a new and better locality may be found. When our church building shall be finished, this difficulty will, with many

others, finally be overcome. This (the unfinished state of the building) has been another great source for grief and anxiety on the part of your missionary. The 'hard times' made it as much as impossible to raise more than the sums actually necessary for meeting the urgent demands of our contractors for work done. Even now, there is hardly any chance of collecting our subscriptions, which were mostly considered very good. During the summer, when business is almost entirely suspended, we shall be able to do but very little toward this object. In the fall, though, I am assured, our German people will make a vigorous effort to redeem their name as a persevering, faithful, and striving people.

"Let me add a few more statistics: Average attendance at our regular service, 100—highest number present on Easter Sunday, 225. Average collections for benevolent purposes, \$12 per month.

"I must not omit to mention how richly our cause has been blessed, and how powerfully your missionary has been sustained, by the active and heartfelt sympathy manifested by the Ladies' Auxiliary Society, in their regular monthly meetings, which I have attended. It was principally on account of this continuance of their kindness and encouraging friendship that I was enabled to bear up, and not to sink down, under the weighty accumulation of trials and sorrows, the traces of which are now, thanks be to God, successfully and finally removed."

IRISH MISSION IN ST. LOUIS.

The work progressing—the Missionary gaining the confidence of the people—tracts and Bibles distributed—Romanists visit his house—lends books—wants Irish Bibles and Testaments—a priest begs money to build a Papal mass house in Kansas—goes off angry—what the Romish people say—they are cutting loose from the priests in some respects—not taught as to regeneration—some very bigoted—priests opposed to the people learning to read, etc.

Mr. McLoughlin, in his report, says:

"Another month has gone, to be numbered with the past, and we have drawn so much nearer towards the great end of our

mortal course. Happy, yea thrice happy are they who have Jesus Christ as an anchor of the soul, sure and steadfast.

"Although I meet much to lament every day, yet my joy increases. My work progresses. The desire to read increases, and many who were strangers to the missionary's message now hail with joy his return with a new tract. Of the tracts, ('An Answer to Prayer,' 'The Bible,' and others. French and German,) I have distributed 600 during the past month. I have also distributed one dozen Bibles and Testaments, chiefly to Romanists.

"Romanists now begin to visit my house, and after hearing something of the Gospel of Christ, bear away precious tracts and books, which are well calculated to make them think. I had even to lend some of our publications which are intended for sale, viz: copies of 'Romanism Compared with the Bible,' which is an excellent work.

"Some families are reading the Irish Bible, a few copies of which I supplied. I wish I had a better supply of the Irish Scriptures; many of the Irish would read them for sake of the language, and because they understand Irish better than English. I would like very much if you would send to Belfast or to London for Irish Testaments and Primers. Dr. Cook, or Dr. Edgar, or Mr. Bellows, of Belfast, I think would send them. I feel quite sure that the Bible, once deposited in a family, will ultimately pluck some of the members as brands from the burning.

"The Irish Bible did great things for us in Ireland, and if the Irish in America will have it, I would give it to them. The Bible is the ruin of Popery. The priests try, by a routine of ceremonies and claims to infallibility, etc., to keep up the system, but down it goes. Vast numbers of the Romanists of this country are Universalists in principle, and cold Papists in practice.

"A priest passed here the other day, collecting money to build a house of worship in Kansas. He had a man with him, giving him an introduction at every door. Some gave him a little to get rid of him, and others totally refused to give him. He

came to me, and nearly commanded my subscription. I told him that I had none to give. He gruffly asked me, was I in the habit of giving, or had I ever given any help to build a church? I told him I had given, but I was not going to do so any more, but that I gave instead to help to preach the Gospel to the poor. He turned away angry enough and empty enough. The neighbors afterwards exclaimed, in the usual style, 'Faith, we are bothered with them. At home or abroad the cry is, give! give!'

"The majority of the Irish refuse to believe that old saying, that 'out of the pale of the Romish church there is no salvation, and that all Protestants are heretics.' Their opinions are becoming more favorable. Their education and daily intercourse with Protestants force them to the conclusion that the Bible is a better rule of faith and practice than the old wives' fables and cunningly devised traditions of the priests; but as they have not been instructed as to the necessity of regeneration—that, as they say, having been imparted when they were baptized, and a conformity only to the rules of the priests being all that was necessary—they have no idea of a spiritual religion, which requires a new birth, and that one should worship the triune God in spirit and in truth. This is the reason why thousands do not join us. We do not pronounce the greater excommunication upon them, nor condemn them ere they go before the tribunal of heaven. We tell them it avails them *nothing* to be 'within the pale,' unless they are 'born again,' and that the responsibility largely rests upon themselves. There are others, however, who cling tenaciously to the old system, and the Romish organs fret and sound the alarm. One says, 'Keep up the distinction;' another says, 'Let not the pure Celt amalgamate with the brutish Anglo-Saxon American;' and a third says, 'All the corruption of faith and morals chargeable to the Irish in this country, is occasioned by the pestiferous influences by

which they are surrounded'—meaning the influence of Protestants.

"Now, while unprincipled demagogues and the priests get the people to believe that 'ignorance is the mother of devotion,' we may not expect any material change in the tenor of their talk and of their lives. Many of the Romanists wish to share Christianity with us; but as Christianity is founded on the Bible, and Romanism upon the traditions of men, they cannot be with us until they abandon Popery, nor be otherwise regarded than as a people who have 'a zeal for God, but not according to knowledge.'

"A great thing which I hope to see effected among the present generation of Romanists in this country is, to make them favorable to education, and to remove their prejudices against the Bible; but what obstacles are there in the way to this noble achievement! The priests are against it; and in order to prevent the people from reading, the priests tell them that 'a little learning is a dangerous thing,' and that ignorance and blind obedience is better than all knowledge.' This suits Popery, but it ruins the people who receive it.

"Popery as a system would quench the last spark of intelligence. The philosopher and the preacher of the Gospel are offensive to it, and both must be incarcerated, if not burned. There is, however, in the bosom of man a thirst for knowledge, and this element leads men in Roman Catholic countries to encourage the arts and sciences, and hence the little light which the masses have. In this country they must try and keep pace with the times.

"But let me say, religion in this city is prospering. The Lord is manifesting his power to change the heart. How delightful and impressive, to see *fifty* or *sixty* new-born souls at each communion season, adopted into the family of God and added to the church! We have witnessed many most interesting scenes of this nature here within a few months past."

THE NAME OF MARY.—It is said that the author of the Immaculate Conception, the good Pio Nono, has, by virtue of his infallibility, made an

infallible decree, by which it shall no longer be permitted (under sentence of terrible excommunication) to bestow on children the name of Mary.

MISCELLANEOUS.

THE SOCIETY AND ITS WORK PRIZED.

A layman in Ohio, who has interested himself in obtaining subscribers for the Magazine, and in promoting the ends of the Society in various ways, writes, in a recent letter to the General Agent, Mr. E. Vernon, as follows, viz. :

"GLENCOE, Belmont Co., O.

"DEAR SIR:—Enclosed you will find two dollars to pay the yearly subscription of two new subscribers to your monthly Magazine.

"Your package, containing the last Annual Report of the AMERICAN AND FOREIGN CHRISTIAN UNION, with two copies of the January and three of the February issues of the Magazine, came duly to hand. I have also received yours of the 4th of the present month, accompanied by a package of tracts, which I will distribute according to your directions.

"I have read the Report and the Magazine with attention and no small interest, and feel highly pleased to learn that the Society, during the few years of its existence, has been enabled to report such gratifying results.

"I have likewise read your tract entitled a 'Summons to American Protestants.' It is certainly a most important document, well calculated to arrest attention, and I trust that it will not be disregarded by any to whom it is addressed. I cannot see how it is possible for any sincere and intelligent Protestant not to sympathize most deeply with the Society in its efforts to save our country from the power of Romanism, and to diffuse the light of a pure Christianity in all Papal lands. Surely, it must be their duty to pray for the downfall of Antichrist; and if it is their duty to pray for that event, it is no less their duty to labor for the utter extirpation of that cruel and unrighteous

system of religion by which so large a portion of the family of mankind have been oppressed, and which has presented one of the most formidable barriers to the spread of the Gospel.

"Now, as the AMERICAN AND FOREIGN CHRISTIAN UNION has come forward 'to the help of the Lord' against this mighty and cruel adversary, it seems to me that the earnest friends of an evangelical Christianity have a loud providential call to come forward to its aid by their prayers, pecuniary contributions, and all other means which are within their control.

"Hoping that the work of the Lord may prosper in your hands, and that the Society for which you are laboring may be made instrumental in pulling down the strongholds of the 'man of sin' and 'son of perdition,' I remain respectfully yours, etc., —."

A layman of Delaware County, in the State of New-York, in writing to Mr. Vernon, says :

"Enclosed you will find two dollars, a donation to the AMERICAN AND FOREIGN CHRISTIAN UNION, and one dollar for your Magazine, to be sent to —, Marshall Co., Ills.

"You are engaged in one of the most important departments of Christian enterprise. Had I the ability, I would put your Magazine into every family in the country that would receive and read it. I know of no one thing by which I could do my countrymen a greater service. May God prosper your work, and make it the means of soon removing the 'man of sin' from the earth, is the prayer of your friend and brother in Christ,

"—."

A friend in Maine, on forwarding twenty dollars to the treasury, says :

"DEAR SIR:—I have not forgotten the AMERICAN AND FOREIGN CHRISTIAN UNION, though some time has passed since

I made a donation to it. I hope your operations will not be checked on account of the 'hard times,' and there is not the least need that the energies of any benevolent Society should be crippled, if the professed people of God feel the responsibility that attaches to them; and will act accordingly. *There is money enough in the church, money that can be spared*, and that OUGHT, in my humble opinion, to be spared, to fill all the treasuries of the Lord to overflowing, until the several treasurers should call upon the people, as did one in ancient time, to refrain from giving. I hope that 'good time' may come. But when? Where is the faith of God's people? Oh that they had a *little* faith! even then they could remove mountains.

"I wish the Christians in our land dared to trust in the promise of the immutable One, with reference to cheerful and liberal giving; that they would not so invariably give a merely spiritual (or figurative) meaning to the command—'Bring ye all the *tithes* into the storehouse, and *prove* me now herewith,' etc. We have all need to offer the prayer, 'Lord, increase our faith.'

"Please send receipt. We had a concert here, a Sabbath or two since, to pray for the conversion of Romanists.

"Yours truly, —."

Another layman, a resident of one of the remote counties in the State of New York, and who has examined the whole subject, says, in one of his letters addressed to Mr. Vernon at this office:

"DEAR SIR:—I send you three dollars herewith: one dollar is to pay for the AMERICAN AND FOREIGN CHRISTIAN UNION, and two dollars as a donation to your Society. Although I am a member of the Baptist denomination, and desire to do all that I can to help them, yet I have taken your Magazine for several years, and most of the time have done something more than to pay for it.

"I have believed, and *do now believe*, that your Society is *doing a great, good*

work, and that happy results will be reaped by it in the end. The 'man of sin' will be put down, I hope, through your instrumentality. The day, I trust, will soon come, when the great 'whore of Babylon' will fall as a mighty millstone in the sea, to rise no more for ever.

"Yours, in Christian love, —."

A friend writes from Hartford, Connecticut, thus:

"DEAR SIR:—I enclose to you five dollars, as my mite to aid in your good work.

"I have had the privilege of reading your excellent periodical, and feel that you are occupying an important field in the Master's vineyard.

"The good Lord bless all kind and judicious efforts to bring to an end Papal superstition.

"Yours very truly, —."

An intelligent layman, a resident of Virginia, who has watched the movement of Romanists in this country for a long time, and particularly the priesthood, writes as follows:

"SIR:—Please send me the January number of your excellent work, entitled the 'AMERICAN AND FOREIGN CHRISTIAN UNION,' for 1858. I dearly love your Magazine, and carefully preserve it, and highly appreciate your efforts, which I think are FOR THE GOOD OF OUR COUNTRY.

"Protestantism is the only bulwark from behind which we can fight the enemies of liberty and republican institutions; and the Bible is the only basis upon which we can stand and maintain our rights. When the Bible is taken from us, (and to take it away certainly is one object of the Roman Catholic church,) then, but not till then, will I despair of the Republic.

"The Roman Catholics are gradually insinuating their sentiments and influence into our country, as is evident from the way they have been working with the schools in New-York and other places, and the success they have had. If they

fully succeed, it will end, in my opinion, in the overthrow of our civil and religious institutions, so highly prized by all true Americans, and which were bought by our forefathers at the price of their blood.

"I regard the 'AMERICAN AND FOREIGN CHRISTIAN UNION' as one of the most powerful instruments in the hands of Protestants for the prevention of the movements of the Romish priests and their coadjutors, who are certainly laboring to secure the overthrow of our model Republic, knowing that with it falls Protestantism.

"Your Magazine is the most ably-conducted of any journal I know for the defense of Protestantism against the assaults of her arch enemy—Romanism. It not only defends Protestantism from the attacks made on her, but it exposes the tricks and deep-laid plans of the enemy in a most able and effective manner. It exposes their double dealing, not a little to their hatred and discomfiture. I bid you, therefore, God speed in your glorious work. Go on. Deal your powerful blows in the most effective manner possible, and I am sure that the great Ruler of the universe will ever be ready to give you grace to sustain you in every time of need. He is always at hand to help those who call upon him, and will not desert them who labor for his righteous cause. Press on the work, and may the blessing of God be ever upon your instrumentalities for the advancement of his kingdom!

"In our immediate neighborhood there is but one Roman Catholic church, and that is very thinly attended, and that principally by Irish—few Protestants ever going within its walls, and those few only to see what is done there. They make no progress with the Protestants whatever, and but little advancement in the way of securing the affections of the children of Roman Catholics, although they hold out alluring baits or charms to seduce the children of Protestants. I am happy to state that their efforts *totally fail* to accomplish their desired ends. The most of the members are irregular in their

habits and immoral in their practices, and yet on Sunday go to the priest and get absolution by paying him the sum required. Such is Romanism here, and I suppose it does not differ much elsewhere.

"Yours, etc. —."

A friend in North Carolina, writing to the General Agent, Mr. Edward Vernon, says:—

"DEAR SIR:—I read the AMERICAN AND FOREIGN CHRISTIAN UNION, although I never have subscribed for it. I think the Association has been doing good, and the prospects of good and successful labor widens. I have made some previous contributions to the enterprise; but whether more than the cost of your magazine, I know not. I inclose you (\$5.) five dollars, and pray that your labor and expense may not be in vain, in your much wanted and laudable work.

"The writer has thought, in reading the reports of your missionaries, that the work of converting a Romanist into a Protestant is an easier work than he had previously apprehended. I know the Lord may be going before the workman."

PAPAL FORCE THROUGHOUT THE WORLD.

Pius Ninth, *i. e.* John Mary Mastai Ferretti, the present Pope, has computed the number of Roman Catholics in the world to be TWO HUNDRED MILLIONS. Others, who have given some attention to the subject, do not estimate their numbers to be so many. It is quite impossible, we think, to determine with precision the numbers of the human race who are carried away with that form of religious error; but from the most reliable statistics available, it is quite clear that the Supreme Pontiff has not *under-rated* the total of his so-called spiritual flock.

We have been accustomed to take the estimate made at the Vatican, and, when speaking of the subject,

to make no abatement from what the Head of the Papal organization has set forth in regard to it. For all practical purposes it is sufficiently accurate. But it shows a force opposed to Protestants of nearly three to one.

To show still further the power of the Papacy, and with which evangelical Christians must contend in reclaiming, through the Gospel, this world to the service of the Redeemer, we submit the following paragraph, taken from the *British Standard* of the 9th of April last, which gives a bird's-eye view of the *organized* force of Rome throughout the world.

By examining the statements of the paragraph, it will be seen that it is not in Europe and South America merely, but in Asia, Africa, and even in Oceanica, that the evangelical missionary, when he goes forth, will meet the *organized* force of Rome with not only the *spirit* but the *means* to hinder his work, and to prevent the people to whom he goes, *to a large extent, if not entirely*, from receiving the Gospel. How important, then, is it that the attention of the evangelical churches of the world should be turned to the subject of enlightening and reclaiming Roman Catholics? Until that is done, and the work is entered upon and performed, one of the mightiest obstacles to success will lie in the way of the conversion of Pagans, Jews, and Mahomedans, to Christ, and a pure and evangelical Christianity.

We trust that the friends of missions to the people outside of the enclosures of the nominal Christian world will look carefully at this matter, and pray for and help us in our work with increased earnestness and

efficiency. But we submit the paragraph alluded to. Here it is:

“The number of Roman Catholic bishoprics in the world, inclusive of 12 patriarchates, is 830. Of these 620 are in Europe, 275 in Italy alone, which, estimating the population at 25,061,988, is one diocese to every 91,134 inhabitants, while the proportion in France is one to 418,000. The bishoprics are divided among the various Italian States as follows:—Sardinia, 41; Lombardy, 20; Parma, 4; Modena, 5; Tuscany, 21; the States of the Church, 70; the Two Sicilies, 114. The States of the Church, with a population of 3,000,000, have nearly as many bishoprics as France, which, with a population of over 36,000,000, has but 79. Belgium has 7 bishoprics; Holland, 4; Portugal, with the Azores and Madeira, 20; Spain, with the Balearic Islands, 55; Great Britain, 44, of which 30 are in Ireland. Austria, exclusive of its Italian provinces, (which are enumerated above,) 62, of which 24 are in Hungary; Switzerland, 5; Germany, 24, of which 8 are in Prussia, the great Protestant power of the continent; Poland, 15; Russia in Europe, 10; Turkey in Europe, Greece, and the Ionian Islands, 20. The number of bishoprics in Asia is 65; in Africa, 11; in America, 124, of which there are 70 in North, 11 in Central, and 43 in South America; and in Oceanica, 10. Of the 12 patriarchates, 3 are in Europe, 7 in Asia, 1 in Africa, and 1 in America (Spanish West India.)”

RELIGIOUS INTOLERANCE.

SIX WOMEN CONDEMNED TO BANISHMENT
FOR EXERCISING THE RIGHTS OF CON-
SCIENCE!!

But where and by whom has such an outrage been committed? Is it in Italy, and by the Papists? Is it in Turkey, and by the Mahomedans? No; neither there, nor by them, is this act done; but in SWEDEN, and by PROTESTANTS!

On the 19th of May last, the Royal Court of Stockholm, after a trial according to the forms of Swedish law, condemned SIX WOMEN, subjects of the crown, and FIVE OF THEM WERE MOTHERS OF FAMILIES, to *forfeiture of their civil rights, and to banishment*, for the sole reason, as we now understand it, that they left the Swedish church and joined the Roman Catholic communion!!

We have occasionally spoken of the *intolerance* of Sweden in religious matters, and in terms of disapprobation as marked as any which we have employed against similar things on the part of any other people; and we have endeavored, in our sphere and in our way, to do our part to induce in that kingdom a respect and a "free course" for religious liberty.

We have known of the argument, often employed in that country, in support of *exclusiveness*, drawn from Roman Catholic usage in all countries where Romanists have the power to enforce their views; but still, we had hoped that the discussions lately held in the National Parliament on the subject of religious toleration; and that the known views of the evangelical portion of the Christian world, would have modified the action of State functionaries, and led them to encourage liberty of conscience ra-

ther than to seek to crush it. But Sweden has not profited as she should have done, and she has now perpetrated an enormous wrong. And we trust that she will be led soon to see and repent of it, and to retrace her steps.

To this end we suggest, and earnestly hope, that the entire Christian world will speak out, in kind but firm and unmistakable remonstrance and solemn protest, against her oppressive and unjustifiable act. "The night is too far spent, the day is too near at hand," for such acts of oppression to be tolerated. And we are happy to know that the doings of that court in the case are viewed by many Christians on the continent and in England, as they are by us. And we trust that the friends of religious liberty on the other side of the Atlantic will not rest till they have done what is in their power to restore those females to their homes and to their civil rights.

Papists or Protestants, Mohammedans or Jews, all have a right to the FULLEST RELIGIOUS FREEDOM, and should be defended in the possession of that right. Let Sweden, then, be soon made to feel by the voice of United Protestants, and others, too, the world over, that she has erred, and should immediately "recall her banished."

THE AMERICAN CHAPEL IN PARIS.

This noble monument to American piety and philanthropy is daily becoming of more interest, both to Americans and Europeans. The services held in the chapel are well attended, and the chaplain, the Rev. Mr. Seeley, is highly acceptable.

To Americans, in that far-distant city, we can scarcely conceive of a more desirable offering than is held out to them in this beautiful house, where they may resort, on the holy Sabbath, and in company with their countrymen enjoy the blessedness of a season of religious worship after the forms sacred and dear to them, by the associations connected with their native land. Few things could possibly be more profitable to them there.

Our readers, we know, rejoice that that work—the American Chapel—was entered upon

by us, and is now completed and doing so well, and also promises so much for the future. We feel called upon to remind them, however, that the Board have upon them *an uncancelled responsibility of several thousand dollars* because of that good work; and while they do not wish to beg for so sacred and worthy an object, and one in which every American has an interest, they do desire to have the funds necessary to meet their pecuniary responsibility sent into the treasury without delay. Let every one, whose eye may fall on this brief notice, at once, and *before engaging in anything else*, send his donation (to pay part of this indebtedness) to the treasury of the Society, and thus have a *personal* interest in that most valuable enterprise. Do not say you have nothing to spare for that object. Do not say, let others pay for it. As an American and a Christian *you have an interest in that chapel in that great city*. And if you withhold your alms, you may help to burden your brethren here, who already have much more imposed upon them than they ought in justice to bear. We feel assured that you need only to see the case as it is, to lead you to send in your share of the money needed.

BOOK NOTICES.

A POOR FELLOW. By the author of "Which? the Right or the Left." New-York: Dick & Fitzgerald, No. 18 Ann-street, 1858. 12mo., pp. 480.

The design of this volume seems to be to illustrate the evil influences of the love of money, and the insufficiency of philosophy, or any merely human device, to correct the errors and follies of men, and to render them happy here and hereafter, and also to show the power of the Gospel, and its fitness as an instrument for the accomplishment of these desirable and holy ends. The author has laid his plan well, filled up the respective scenes in quite a natural way, and executed the whole in an interesting manner.

We do not say the work is perfect, but it is written in a vigorous and attractive style, and can scarcely be read by any without profit. The leading character, whose sins and ultimate penitence it records, we are glad to see gives evidence of his change, and the evangelical character of his religion, by his efforts to make "restitution" to those whom he had injured. We wish for the book a wide circulation.

THE SAINT AND HIS SAVIOR; or, the Progress of the Soul in the Knowledge of Jesus. By the Rev. C. H. Spurgeon. New-York: Sheldon, Blakeman & Co. Boston: Gould & Lincoln. Chicago: S. C. Griggs & Co. 1858.

This is a duodecimo volume of 432 pages. It is well got up, with good paper, clear and readable type.

We have spoken in terms of high commendation of the other works of the same author, and in reference to this book we are disposed to place it in advance of all the others. We commend it most cordially to all the friends of the Lord Jesus Christ, as a work they may read with pleasure and with profit.

We have also received from Mr. H. Day-ton, publisher, at 107 Nassau-street, New-York, "VIOLA, a tale of Plots and Counter-plots;" and "MADELON HAWLEY, or the Jesuit and his Victim," two 12mo. volumes, on the subject of Romish plotting to inveigle unsuspecting youth into convents, or to get them under their control. A fuller notice of them may be expected in our next issue.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JUNE, TO THE 1st OF JULY, 1858.

NEW-HAMPSHIRE.

Hampstead.	Joshua Eastman,	\$1 00
Tamworth.	Rev. J. H. Merrill,	5 00
Ackworth.	Congregational Church, Ladies Charitable Society,	20 00
Manchester.	Mrs. Eliza W. Marshall,	3 00

MASSACHUSETTS.

Holden.	C. W. Gleason,	20 00
South Yarmouth.	Mrs. Seth Collins, add. for Life Membership,	4 10
Chebea.	Broadway Church,	20 48
Malden.	T. C. Whittemore, to make Francis M. Whittemore a L. M.,	30 00

Reading.	Bethesda Church, in full to make Rev. Wm. H. Wilcox a L. M.,	20 14
Boston.	Mount Vernon Church. E. S. Toby, for Paris \$30, others \$145 85,	195 85
"	A Legacy of the late James Hunting-ton, Esq., for L. M.'s,	50 60
Worcester.	Silas Garfield,	2 00

RHODE ISLAND.

Providence.	Deacon S. S. Wardell,	2 00
"	Central Congregational Ch.,	113 75

CONNECTICUT.

New-Haven.	Nathaniel A. Bacon, Esq., add. instalment of John B. Barnard's Legacy,	350 00
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New-Haven. A friend, . . .	3 00
Farmington. A. Thompson, M. D., in part for L. M., . . .	10 00
Ellington. Congregational Church, per E. E. Preston, . . .	6 08
South Woodstock. A friend, . . .	5 00
Greenwich. 2d Congregational Church, Rev. Dr. Linsley, per the hands of Mr. Button, . . .	87 69

NEW-YORK.

Carlisle. James Boughton, . . .	5 00
Astoria. Josiah Blackwell, . . .	25 00
Sweden. Phebe Capron, add. for L. M., . . .	5 00
Hannibal. Congregational Church, . . .	6 48
Nyack. Reformed Dutch Church, . . .	16 46
Jewett. Monthly Concert in Old School Pres- byterian Church, . . .	5 00
Rondout. Mrs. Eliza M. Verplank, . . .	1 00
Saratoga Springs. Jacob Myers, M. D., . . .	1 00
New-York City. Reformed Dutch Church, Broome-street, to make Rev. Peter Stryker a L. D., . . .	73 70
" For the Paris Chapel, Miss Aspinwall \$200, William Oothout \$100, W. King \$25, Cash \$3, Messrs. Do- remus & Nixon \$50, W. L. King, add. \$25, . . .	410 00
" Wm. Mathews, donation to the Mission School of 80 yards calico, . . .	5 00
" R. B. L., . . .	50 00
" Mrs. Hannah Ireland, to make herself a L. M., . . .	44 03
" Spring-street Church, . . .	14 33
Poughkeepsie. 2d Reformed Dutch Church, . . .	25 00
" Mrs. Mathew J. Myers, . . .	2 00
New-Haven. O. K. E. Q., . . .	1 00
Munnsville. Rev. P. Field, . . .	5 00
Rhinebeck. C. S. W., . . .	34 00
Ulrica. Protestant Reformed Dutch Church, to make Dr. M. M. Bagge a L. M., . . .	4 00
" Broad-street Baptist Church, add., . . .	26 88
Homer. Congregational Church, in full of L. M. for J. M. Schermerhorn, . . .	25
" A Friend, . . .	1 00
Cortlandville. Rev. O. H. Seymour, . . .	6 75
Brunswick. In part for Rev. J. S. L. Tomb, . . .	3 55
Carthage, . . .	2 79
Deer River, . . .	1 00
Ballston. A School Boy, . . .	24 91
Cherry Valley. Presbyterian Church, . . .	

NEW-JERSEY.

Cranberry. R. C. Isham, and others, . . .	1 95
Hightstown. Baptist Church, . . .	2 25
Freehold. Union collection in Methodist Epis- copal Church, to in part make Rev. J. B. Graw a L. M., . . .	19 00
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Lambertville. Old School Presbyterian Ch., . . .	16 00
West Hoboken. 1st Presbyterian Church, . . .	3 50

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Lancaster. Friends, . . .	3 50
Indianapolis. New School Presbyterian Ch., . . .	6 35
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" 2d Presbyterian Church, . . .	110 30
" Gee-street Meth. Protestant Ch., . . .	2 34
" Christian Protestant Episcopal Ch., which makes Rev. Calvin Butler, D. D., a L. D., . . .	95 00
" Walnut-street Christian Church, which makes Rev. Elder Thos. Munnell a L. M., . . .	32 90
Fulton. Presbyterian Church, in part, . . .	4 67
Bell Brook. Sugar Creek. United Presbyter- ian Church, in part, . . .	10 00
" Methodist Protestant Church, . . .	3 69
Marietta. 1st Trinity Congregational Church, in part, . . .	59 09
" Protestant Episcopal Church, . . .	9 04
" Baptist Church, . . .	10 88
Harmar. Congregational Church, . . .	23 77
Wooster. E. Avery, Esq., . . .	3 00

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